

The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

MAY 3, 1956

They Dared . . .

By T. Canby Jones

Dare We?

By Errol T. Elliott

Plain Speech

A New Column by Elton Trueblood

April Board Meetings

Five Years Meeting Plans

A Re-Examination of Revival

By Guilford Street

A Balanced Look at the World

By Landrum Bolling

Friends Visit Mainland China - II

By Gerald Bailey



Pentecost, which falls on May 20 this year, has been called the Birthday of the Church. The collection of spires, domes, roofs and an African thatch hut above, all of which house worshipping Christians, reminds us of the varied nature of the Christian Church. In this issue, an editorial by Canby Jones, an article by Guilford Street, and a short message from Harold Tollefson, all relate to the spirit and growth of the Church since the time of the first Christian Pentecost.

PLAIN SPEECH

Quakers are known all over the world for plainness of speech. Nearly all of the best known Quaker jokes turn on the incongruity of the combination of thee and thou with a marked earthiness of character. This combination is charming, but it is not sufficient in the modern world. What is required now, and what is in great demand, is the ability to speak plainly and in modern terms about the deepest things in the life of the spirit.

The strongest argument against the continued or revived use of the plain language is the simple fact that it is no longer plain. To call Tuesday "Third Day" does not add to clarity of communication, but hinders it. Furthermore, what was, in the seventeenth century, a moral consideration is one no longer. Once, when "you" was reserved for address to the upper classes, the use of "thou" was a matter of conscience on the part of those who sought to demonstrate a radical democracy, but the paradox today is that the matter has been turned entirely around. Now the use of the "peculiar" language, far from being a witness for equality, seems to many people to be actually snobbish. It involves, in various circumstances, a hint of separateness, of clannishness and even of superiority.

The plain speech we need is not a peculiar speech which makes us seem quaint or effete or sectarian, but the common speech which will reach ordinary men and women most effectively. The way to be true to Quakerism is to discipline our minds and our tongues so that the most important things can be said, not in some religious or academic jargon, but in words of such clarity and directness that or-

dinary thoughtful people can understand them.

Even when we have seen the harm done by the use of a peculiar set of terms for days of the weeks and for months of the year, and have consequently refused to employ them, we still run more subtle risks in the inclusion, in conversation, of special Quakerly phrases. Often these have esoteric meaning for ourselves, but none for others. Thus we frequently pride ourselves on speaking about those proposing marriage as being "clear." Here we have an important concept, but there is no reason why, with a little intellectual effort, it cannot be stated in a fully comprehensible manner.

Very few people of the modern world are attracted to Quakerism as a sect, with its own mannerisms. They may be amused, but they are not drawn to membership. The more we avoid sectarian peculiarities and seek to demonstrate a basic Christianity, the more effective we are. The best way to start in this direction is by the adoption of speech that is really plain.

D.E.T.

Beginning with this issue, Elton Trueblood will contribute a column to this journal entitled "Plain Speech." We welcome this contribution from one whose ability to express profound truth in clear common language is well known. The phrase, "plain language," lifted from Quaker writings, has been sharpened into PLAIN SPEECH as a caption for his column. It is a title that fits both the Quaker idea and the talent of the writer. Elton Trueblood has written many important books and articles. It is fitting that he as a Friend and as an Editorial Contributor to THE AMERICAN FRIEND should write regularly for its pages.

E.T.E.

After Easter, What?

The high experience of Easter cannot last forever! Even for those early disciples there came the startling reality that they were not safe from the wrath of the religious leaders or from Roman ruthlessness. In fear, and in hope, they met secretly, not knowing what each day would bring into their lives.

For forty days Jesus walked among them, appearing and departing quietly as the need arose. These appearances were to those who believed in Him, and did much to strengthen their faith and restore their courage.

For ten days they stayed in the upper room for the definite purpose of receiving the power to witness to all that had taken place in and near Jerusalem during the Passover season. What did they do during these ten long days? Considering their selfish desires for power, their petty jealousies, their weak faith and their recent failures as disciples, they had much to talk over, confess, forgive and pray about.

Having exhausted their self-centered ideas, and emptied their hearts of envy, anger and fear, they were ready to receive the power to witness. It is most significant that Luke says in his record, "And when the day of Pentecost was fully come, they were all with one accord in one place." It took fifty days: forty in which Jesus appeared to them to reassure them, ten in which to rid themselves of pettiness, selfishness, and to feel the deep need for a power greater than their own. That is the real pattern for any "Pentecost."

It is well to remember that the Society of Friends was "born" on the day of Pentecost, 1652.

Harold N. Tollefson
Sabina, Ohio

THE AMERICAN FRIEND

Old Series, Vol. LXIII, No. 9

New Series, Vol. XLIV, No. 9

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

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SUBSCRIPTION RATES

Subscription Price \$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

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Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials

They Dared . . .

"Because of Christ's nature, authority, and risen power, Quakers in the past dared, and in the present dare, to affirm the completeness of the present power and rule of the Holy Spirit."

This selection from the pamphlet *The Holy Spirit and the Church** strikes the keynote of the Quaker attitude toward the gift of God's Holy Spirit.

Because of this gift the Apostles dared to proclaim boldly to the high priests that salvation comes through Jesus Christ. They dared to heal a man lame from birth. They dared to proclaim as God's risen Messiah, Jesus Christ, whom their hearers had crucified. These men were sent by power from on high with a great mission and message.

By the same token the early Quakers believed in the same kind of living, overturning power of God the Holy Spirit. Because He had moved so mightily in their midst they dared to preach victory over sin in this life. They witnessed that the same power was restoring Christ's church to its pure, righteous and obedient apostolic state. His Spirit made them bold to proclaim the universal saving grace of Christ extended to all races and nations of men. No longer did these messengers adore a "dead" wooden cross, they trusted only in the "living cross" which was the power of God unto salvation.

Their experience of the power of God the Holy Spirit was so great that they were certain that the promised day of the Lord with all its great fulfillments and final victory over evil had already begun in their midst.

The early Friends dared believe they were apostles chosen to inaugurate a new and glorious age of Christian faith. They suffered the hostility of Islamic countries, the prisons of the Inquisition, incarceration in countless jails, and death on Boston common, all because they were sure they were the harbingers of a new age of the Holy Spirit.

These messengers demonstrated such vision and courage because they had received their marching orders from Him to whom all authority in heaven and on earth has been given. He who had conquered death and redeemed all mankind from slavery to sin had filled them with His power of victory.

As the twilight of western civilization deepens around us, do we dare arise and accept this victorious power and these orders of His Spirit? Remember, these are the orders of a King.

T. Canby Jones

Published by the Friends Home Service Committee of London and available at Friends Book and Supply House.

Dare We?

The annual Meetings of the departments of the Five Years Meeting are nearing their close as these words are written. This week of meetings has been fraught with the usual concerns for important work at home and abroad. The Mission Board in particular has faced the pressing demands in Africa, and all of us have thought with them about how these concerns could be shared with our local Meeting in such a manner that they would be felt.

But, wait a moment! Is that the way great movements of the spirit begin—with "pressing demands," with deficit balances in a budget? Was that the way the first Christian churches arose to take their place as the Christian Church in the world?

No! That first sweeping flame of Pentecost arose from a great faith of people who had found their Lord, crucified, yet ever living. They started with a dynamic experience which sent them forth to *find new fields* for conquest, not with a depression of spirit, poring over "deficits." The only deficit they saw was that created by evil, by suffering, by spiritual hungers unfed.

How shall we face deficits that today cannot be ignored? We too must see people—men, women, children for love of whom Christ lived, died and lived again, and we must start from the livid center of divine love! We need again as Friends to be "in one accord in one place" of united service, meeting the spiritual deficits through our own united services. Could we but start there, in a fresh baptism of power, we too could bring to men, "each in his own tongue" the gospel message and the service of spiritual, mental and physical healing that would make us worthy of the name Christian and of a part in the pentecost-born Church.

Between now and December 31 we need to coin our spiritual energies to the amount of near \$170,000 if we are to maintain ordinary Christian integrity for the people with whom we have served for more than fifty years through the Five Years Meeting channels. We have scarcely begun to enter the opportunities which God has opened before us. Have we failed to start at pentecost? Let us begin now and give evidence by word and deed of the faith we claim!

In order to bring Yearly Meetings more fully into the planning as well as the raising of funds, the fiscal year has been changed whereby this year will end December 31. We cannot wait until next Spring to complete our responsibilities for *this* year—1956. The Calendar year of 1957 is now the next full fiscal year.

Just now it is the year 1956 for which we are immediately responsible. Let us start *now*, in *my* Meeting, with *my* contributions, given regularly!

E. T. E.

A Re-examination of Revival

By Guilford Street

Guilford Street, minister of the Honey Creek Friends Meeting at New Providence, Iowa, contributed an article to this journal earlier in the year on "The Way of Revival." In this article he examines more fully the need and method of evangelistic preaching today.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.'"

Peter's sermon on the Day of Pentecost was the first evangelistic message of the Christian church. In the verses quoted above, Peter gives the first "altar call," and the account continues, "And with many other words did he testify and exhort, saying, 'Save yourselves from this untoward generation.'" As a result, the following verse tells us that there were added to them three thousand souls who gladly received his word. Thus the church had its beginning in the evangelistic preaching of the gospel message.

The *Journal of George Fox*, and other early Quaker literature reveals that the origin and growth of the Society of Friends was in large measure accomplished by the preaching of "truth" in public meetings. Later the Methodist movement seems to have relied principally upon this method for its success. Religious revivals of the past century have largely been brought about by the same method, and some of the great evangelists of this period are known by name to most people. Among these were Moody, Finney, Billy Sunday, and among Friends, John Henry Douglas, Esther Frame and many others. By their labor was brought about great revival in the religious life of America, England and other countries. Today, the effectiveness of the Billy Graham meetings, and the rapid growth of some denominations by the use of this method seem to show that this time tested means of revival still may be used effectively. One may well ask them, why it is that so many Friends

have virtually rejected the preaching mission as a means of spiritual growth and revival? Before seeking answers to the above question, let us say parenthetically, that in nearly all periods of Quaker history, concerned, visiting Friends often brought real spiritual revival many places, and since the revival movement of the last century and the beginning of pastoral meetings among Friends, the revival meeting has been regularly used in many places.

SOME CRITICISMS

Some of the criticisms of the preaching missions, or revival meetings, as they have often been conducted in the past are: emotionalism and excitement, "other-worldly" emphasis, with little concern for or insight into social issues, the pressuring of persons to come forward for an altar experience, affronts to personal dignity, and sense of decency and propriety, and, failure to follow up the initial conversion experience with Christian education and loving fellowship, with resulting failure of many converts to stand true. One must admit that there has often been a substantial basis for all these criticisms. Perhaps there have been too many feeble imitators of the great evangelists of the past. Perhaps earnestness and zeal have too often been accepted as the only qualifications necessary in the evangelist.

Yet some reply may be made to the above criticisms. Religion without emotion is a barren, sterile thing. One cannot face his relationship to God and eternity, repentance of his sins, and the lordship of Christ in his heart without emotion. It should be recognized that the emotional response of some individuals to a given situation may be entirely different from that of others whether it be something humorous, something tragic, a sports event, or the sight of a mouse or snake. This is also true in the religious field, and while it is often difficult to appreciate the emotional reaction of another to that which does not move us, it is good to be understanding. We may be sure there will be no revival if there has been no stirring of the

emotions, but this is not to be taken as an excuse for the sensationalism and played up emotionalism that has been too common in many meetings.

The charge that the preaching of evangelists is often more concerned with the future life than with facing the social issues around them has also probably had some justification. However, this has not always been true, and virtually all evangelists have insisted upon personal righteousness and integrity, which is certainly the basis of civil justice. There have been innumerable examples of social betterment which have followed great religious revivals. The story is told of a traveller in a small English town who was annoyed because he could not buy a drink there. A citizen explained to him, "Some fifty years ago a man named Dwight Moody held meetings here, and since that time no liquor has been sold in this town." Following the Billy Sunday campaigns of the early 1900's the saloons were closed in Des Moines, Iowa, and many other cities. The religious revival in England under George Fox and his associates which brought the Society of Friends into being, also brought many social reforms to English in the courses of a few years. Conversion, if it be genuine, brings a concern for others, and for the conditions in which they live.

The affronts to self-respect and sense of propriety that have sometimes been experienced in revival meetings are probably in part due to the misdirected zeal of evangelists who lack true insight and understanding of the response of the human spirit to their behavior. It is probably also in part a carry over from an earlier, more primitive, or backwoods culture, where it was accepted and effective. Good evangelists today are not guilty of these things.

There has always been the accusation that converts in revival meetings do not remain steadfast to their profession. Of course this has been true since the beginning of Christianity. Judas Iscariot became a traitor. Paul wrote that, "Demas hath forsaken me." The more significant fact is the large number of persons who have become Christian workers and leaders, ministers and missionaries, honest and dependable citizens in every field of endeavor, following such conversion experiences. Prob-

ably an even higher number could be saved for the churches had the revival experiences been followed with right Christian teaching, with their warm welcome into the whole Christian fellowship, and with the giving to them of useful tasks and responsibilities in the meeting.

PREACHING MISSIONS TODAY

Any evaluation of the preaching mission must take some account of the conditions of our time, and also make some distinction between evangelism and revival. In earlier generations the preaching mission, though often called "Revival Meeting," was primarily evangelistic in its purpose. It was intended to reach the unchurched, the unbelievers, the ungodly fold of the community and win them to Christ and the church. Many of them were won, because nearly everybody attended such meetings. Today it is different. The unchurched folks in most communities do not come to a preaching mission except rarely. Yet in the thinking and planning of most meetings the old objective of evangelism has predominated. What has been the result?

Too often, many members of the congregation have felt little responsibility for the meetings because they felt they were designed to reach those on the outside. Those on the outside did not come. Only a handful of the most faithful and conscientious members attended, and sometimes listened to messages, night after night, intended for sinners who were not present.

Probably the preaching mission of our day should be a revival meeting, and planned as such. Let every member of the congregation understand that the purpose of the meetings is for the spiritual growth and enlightenment of themselves, and that while any outreach will be welcomed, the meetings are not planned with the expectation of reaching many outside the members and attenders. The evangelist too should plan his messages and methods with the above mentioned objective in mind. There may well be some conversions, and other forward steps taken in the Christian life in nearly any congregation. All the sinners are not always on the outside. We need revival, and those who have not been using the preaching mission might well consider its proven power.

Friends Visit Mainland China - II

By Gerald Bailey

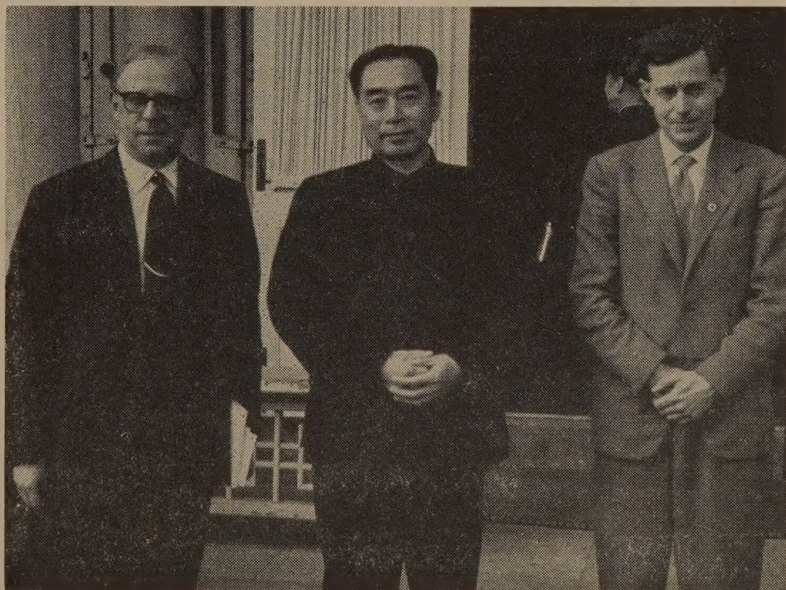
Gerald Bailey, an English Friend who has travelled widely in the United States, adds here to the picture of the British Friends Mission to China which he described in our April 19 issue.

It has been suggested that I should add to my first article on the mission of British Friends to China which was of a general reflective character, some information or comment on one or two specific questions not so far covered. First, to what extent did Sino-American relations come under review in the course of our discussions? Secondly, what general estimate can one give of the achievements of the Communist regime in China on both the debit and the credit side? Finally, what plans and hopes, if any, do Friends have for a strengthening of the links that have been re-forged between Western Quakers and the China of today?

The answer to the first question is that a great deal of consideration was given in our conversations to the problem of relations between the United States and the new China—more consideration, indeed, than was given to Sino-British relations. This was not surprising. There was the incidental reason that—as was known to the Chinese

—I was going immediately from China to the United States. There was the more substantial reason that clearly the problem of relations between the U.S.A. and the Chinese People's Republic—or, to put it more personally—between Americans and the Chinese Communists, is a major, if not the major problem in international affairs today, certainly as concerns the possibilities of peace and understanding in the Far East. We could not discuss the Formosan situation as a manifest threat to peace and stability in the Far East without directly raising American policy in this matter; we could not consider the whole general problem of the new China's place in the international scene without raising questions of diplomatic recognition and of the representation in the United Nations where the American attitude is of crucial importance. On these questions we did our best to interpret American policy and the motivations lying behind it, though broadly our own sympathies and judgments on these issues were with the People's Republic of China rather than with the United States.

But the discussion of Sino-American relations was by no means confined to the context of



Gerald Bailey (left) and Duncan Wood, chairman of the British Friends delegation visiting China, pose with Chou En-lai for a picture the day of their talk with him, October 26, 1955.

these major political questions; it was, in fact much more concerned with the humbler and in a sense more practical questions — inseparably linked, of course, with the major issues—of contact and intercourse between Americans and mainland Chinese and the possibility of bridging the gulf that at present exists between the two peoples. Not a little of it concerned the possibility of a similar visit being paid to mainland China by American Quakers. We had no authority to speak on this matter for any American Quaker body—be it a Yearly Meeting, a group of Yearly Meetings or the American Friends Service Committee—but we were aware that some thought had already been given to this possibility on your side of the Atlantic and there was no reason to dissemble our own hope that such a visit would prove to be in right ordering and practicable in the not too distant future.

EAGERNESS FOR VISIT

On the Chinese side there was no question of the eagerness with which such a visit would be welcomed and facilitated. Prime Minister Chou En-lai made a specific reference to American Quakers and much indeed of his part of the conversation with us was devoted to his desire to see a normalization, as he called it, of relations between the United States and his country and especially a resumption of personal contact. There was a good deal of emphasis on reciprocity—he quoted the remark of Confucius: “It is discourteous not to pay a return visit”—but quite clearly the government of the People’s Republic would be only too ready to welcome visiting Americans—whether Quaker or other—under the conditions, of course, governing all foreign entries into China at this time. The Prime Minister was notably sympathetic—almost wistful — in speaking in general about relations between the two peoples: “The American and Chinese people,” he said, “have always been friendly; only in the past ten years has there been estrangement. Once the Chinese people have contacts with Americans again, that friendship can be restored. Ten years ago I knew many Americans and counted them as my friends. I wonder how they are now; some of them may have changed but not all.” One does not minimize the political, psychological and even moral problems involved in the “normaliza-

tion” of Sino-American relations in echoing—as one must—the purport and the underlying hopefulness of these remarks.

THE NEW CHINA

How does the new China appear to a not unsympathetic but objective observer from the West? What I have to say on this is said with a clear sense of the limitations of generalized judgments of this kind based on a very slight experience but certain things can usefully and properly be said. Without doubt the economic and social achievements of the new regime are already very considerable, though the revolution is only six years old. There is little if any doubt that the great majority of the people prefer what they have now in the way of government to what they had before the Communists took control and that for reasons that are not difficult to understand. The country for the first time in the living memory of most is internally at peace. There is no civil war on the mainland; there are no contending factions, no fighting war-lords. Administration at all levels is remarkably free from corruption; “squeeze” has disappeared; even the former ubiquitous bargaining has gone and incidentally also largely gone are the smells, the squalor, the rags, the beggars and the dirt. The new China was recently not unfairly described by a visiting French journalist as “odorless, colorless and savorless.”

The standard of living of the mass of people is still, of course, low according to Western standards and famine remains a contingency. But standards are uniformly higher than they were and above all there is virtual economic and financial stability. There is no inflation. One may have little money but one knows what it will buy—tomorrow as well as today. The children—forty thousand more of them are born every day — are looked after with special care and thoroughness. As for the people generally, there is no doubt that they do feel liberated, at least in the sense that they are—as they say—no longer being “kicked around” by landlords or petty officials. “It is our government,” they will tell you, “we have a hand in it and it does our will.”

THE PRICE OF PROGRESS

Even if some of this is discounted, much of it remains valid and

true. There is a great deal of progress in many fields. But it is all at the price of an inflexibility imposed ideological conformity, at the cost of the penetration of the party line into every nook and cranny of the individual life and the life of the community — the substitution of “the people” for persons, of “mental poverty for physical poverty.” It is at the price, that is, of spiritual and political freedoms which we in the West regard—or profess to regard—as infinitely precious but which most Chinese in the past, one surmises, knew little about anyway. It is not in vital respects our kind of society at all. We would find it mentally and spiritually suffocating though that is not to say that the Chinese—or most of them—do. But it certainly has its points and its lessons for us as we have our points and our lessons for them—though they are not in a mood to acknowledge this at present. Their world is in many respects a judgment on our world. What we need, in fact, is a society which takes the best of their system and the best of ours—which combines their emphasis on public duty and on the collective purpose with the assurance of the freedom of the human spirit which when we are faithful to it is the greatest achievement of the Western tradition. We need, as Berdyaev put it, “to wed the truth of our world to the truth of the other.”

On the future of Quaker relations with the new China, there is not a great deal that can be said concretely at this stage. By and large closer personal and unofficial relations must follow on a progressive easement in political relations at the national and governmental level—that is manifestly the case where contact and cooperation between Chinese and Americans are concerned. But we certainly did not regard our month’s visit last fall as an end in itself. We hoped that the visit would mark at least the tentative beginning of resumed contacts between Friends — and not only British Friends, of course — and mainland China and between China and between Chinese Christians and Western Christians in general. Already there are indications that in carefully chosen opportunities Chinese Christians will in the coming year or two visit and be visited by Christians in non-Communist countries, beginning in Asia but extending to Europe and one con-

fidently expects—though this will come last of all — to the United States. We carried to China informal messages from the Archbishop of Canterbury expressing the hope that the Bishops of the Anglican Communion in China, several of whom we met — would be able to come to the Lambeth Anglican Conference of 1958 and there now seems a good prospect that they will.

As for further contacts on a Quaker initiative, I cannot say anything definite about this yet because it is for the decision of the Meeting for Sufferings of London Yearly Meeting which has not yet had the matter in front of it, but it is very likely that our Yearly Meeting will desire to return in some way the hospitality extended to British Friends and to have a representative Chinese group come to Britain as our guests in 1957.

These unofficial meetings cannot of themselves resolve the complex problems which separate nations and systems, nor indeed absolve Friends from facing fairly and squarely the moral challenges implicit in personal relations between non-Communists on the one hand and Communists and those who sympathize with them, on the other. But they can increase understanding and release goodwill; they can bring problems which often seem abstractions, down to earth. Above all they can enable the love of God to find expression in warm, human personal relationships. What more do they need to justify them?

George and Lucile Scherer, Homer Biddlecum to Missions

George and Lucile Scherer and their daughters Mary Sue and Carolyn will go to Ramallah, Jordan, to head the Friends Boys School during the furlough of Delbert and Julia Reynolds. George Scherer is Professor of Chemistry at Earlham College, and has been very active on the Mission Board and among Indiana Friends. He has been serving as pastor of the Centerville Friends Meeting in Indiana also.

Homer Biddlecum, pastor of the Meeting at Traverse City, Michigan, has been appointed to the Tennessee field to minister to the Friends Meetings at Rafter Chapel and Three Points. He will succeed Ray Moore, who has been forced to resign owing to Edna Moore's ill health.



Photo by Leonard Hall

Left to right above are Norman Young, chairman, and R. Ernest Lamb, acting secretary of the Mission Board; Merton Scott, Secretary, and Samuel Levering, (standing) chairman, of the Board on Peace and Social Concerns; and Russell E. Rees, secretary, and Richard Newby, chairman of the Christian Education Board.

April Board Meetings

The Boards and Committees of the Five Years Meeting of Friends and the Executive Council met at Quaker Hill in Richmond, Indiana during the week of April 16-22. Following is a brief report of the highlights of these planning sessions.

* * *

The Board on Peace and Social Concerns looked at the past and to the future and will in the weeks ahead be sharing the results of their inspiration with Peace Committees and local Meetings. Emphasis was laid on work with young Friends through seminars, study units, possibilities for service; on work with all Friends through an expansion of the Statement of Concerns into a study unit, through a new Program Resource Service, through continuing Public Morals materials, through a new plan for citations for outstanding work in peace and in public morals; on special concern for older Friends through plans for "A Place to Live." Sixteen Friends visited the sessions in addition to Board members from all Yearly Meetings. Harold Sherk, Secretary of the Peace Section of the Mennonite Central Committee, LeRoy Doty, Director of the National Service Board for Religious Objectors, and William Biddle of Earlham College also shared their experiences with us.

* * *

The American Friends Board of

Missions realizes that the world into which the Christian message goes today is one of turmoil because of the growing longing of men throughout the world to express themselves freely. In such a time of change within the very souls of men we are deeply concerned that he find the right direction. We believe this direction is to be found in this Christian message to which we are dedicated.

In Jamaica, Cuba, Ramallah, Mexico, Tennessee and Africa the American Friends Board of Missions has channels of communication which have been established and maintained through many years of consecrated service by many people. It is our plan to keep these channels clear and open in the months and years ahead. Because of limited financial response we cannot extend our program in the immediate future, but great fields are open to us and we plan to occupy them if and when the doors are open.

* * *

The Board on Christian Education departed from past procedure in setting aside the first two days of its meetings for departmental meetings. The small groups put in extensive planning on Children's Work, Adults and Christian Home Life, and Youth and Leadership Education before joining as a total Board for further planning. Four printing ventures are being considered: the Friendly Year Book, now mimeographed for children's work,

will be printed as a resource book for all departments; the first steps in proving Friends Kindergarten material have been taken; a booklet to serve as a guide for selecting and ordering Sunday School materials is underway; a Peace Unit for high school age young people is now being prepared by Eves and Iola Cadwallader of Iowa. Plans have been started for a conference to be held on the theme of "Philosophy of Christian Education from the standpoint of Mystical Religion."

* * *

The Board on Evangelism and the Committee on Ministerial Training met together for one afternoon session. The proposed conference on ministerial training was discussed, and it was decided to prepare a study booklet in preparation for the conference. The Committee also considered various possibilities for staff leadership. A new plan developed by the Board on Evangelism was that of arranging for the exchange of ministers from one Meeting to another for a week of evangelistic services.

Baltimore Yearly Meeting

Baltimore Yearly Meeting (Homewood) met in its 285th session Third Month 28th to Fourth Month 1st, 1956. In the opening day's worship Friends were reminded that a fellowship of effort can lead to victory over problems. In this spirit of seeking, also set forth at Ministry and Counsel, Friends endeavored to meet the concerns before the Yearly Meeting. These centered around a concern for the spiritual condition of the individual members of various Monthly Meetings: 1) There is a need for more responsibility through a broad, sensitive approach to eldering, as this was presented by Ralph Rose in his Wednesday evening address. 2) The statistical report of membership led Friends to urge bringing non-resident members into closer fellowship with the Meetings in their new location. 3) The spiritual condition of children and Young Friends was stressed, in the Christian Education Committee, and generally by the Executive Secretary, Marlin Dawson, and other Friends. 4) Meetings need to recognize, encourage, and further train and record those individuals in the Meeting gifted in ministry. An extension of the Pendle Hill type of week-end retreats to the local meetings was envisioned. 5)

Missions need personnel, teachers and administrators and support for special projects such as the African Education Fund.

Extending the individual to the social, Friends voiced concerns in the fields of peace and social order. The Yearly Meetings in joint session on Third Month, 30th, approved a letter re-affirming Friends' testimony regarding freedom of conscience. This letter is to be taken by a Yearly Meeting committee (Homewood) to the Board of Regents of the University of Maryland in support of a member of Homewood Monthly Meeting, Barry Carr, who has asked for exemption from ROTC training by reason of conscience. The Yearly Meetings in joint session also approved a letter to Rev. Martin Luther King, of Montgomery, Alabama, commending him for his effort in following a non-violent course of action there.

On Third Month 29th, the joint Yearly Meetings approved a travel minute for Herbert M. and Ruthanna D. Hadley and family, liberating him for service as General Secretary of the Friends World Committee for Consultation, with headquarters in Birmingham, England.

The question of unity of the two Yearly Meetings of Baltimore, was discussed freely, both at Homewood and at Stony Run, with no action taken. However, the Executive Committee and Cooperating Committee were empowered by both Yearly Meetings to find a suitable single place to meet in joint session in 1957.

Robert R. Brewster
John Raiford

Jamaica Yearly Meeting

The Jamaica Yearly Meeting of Friends held their fifteenth sessions April 3-5, 1956, at Seaside, Hectors River. About seventy Friends came from various meetings other than Seaside.

Of particular interest was the Junior Yearly Meeting. About forty children met at Happy Grove School under the leadership of Cathryn Latham, who with the help of some others led the children in devotion, studies of Quaker principles, and in recreational activities.

On Wednesday, April 4, the Reverend Robert Nelson of the Disciples of Christ met with the Friends and brought inspirational messages. In one of the sessions Gladys Jones gave an address on

the subject "The Religion Jamaica Needs."

The Yearly Meeting welcomed Earle Barlow as Headmaster of Happy Grove School and were impressed by his expression of desire to see young people take up responsibility in the work of the church.

All through the sessions there were manifest earnestness, and sincerity and a desire to carry out their responsibility as Quakers in helping to establish the Kingdom of Christ in Jamaica.

Arthold Latham brought the closing challenge and urged that Friends strengthen their stakes and enlarge their borders.

Gladys Jones
Mildred E White

Allan Jacobs 1888 - 1956

Allan Jacobs, evangelist, pastor, social worker and worker for international understanding and peace, was born in Antigua, British West Indies, sixty-eight years ago, where he received his early education and Christian home training. He married Ina Jacobs in Sept., 1913. Leaving home for Panama, he began his Christian witness and his call to the Salvation Army, serving in many parts of Jamaica and the West Indian Island, resigning with the rank of Staff Captain.

His service as a Friends minister began at Port Antonio in 1929 where he took over the work from Mary White. Chiefly through his efforts, the Meetinghouse on French Avenue became an accomplished fact. He also served at Highgate as pastor and for a shorter period at the Seaside Friends Meeting. Leaving pastoral duties for a time, he launched out as a Quaker-at-large, touring Europe and Jamaica. He later served in the Lands Department as a Welfare Officer. After retirement from government service, he returned to his beloved Meeting at Port Antonio to serve on a yearly basis until he left for the United States in 1954, where he had a severe heart attack which has now proved fatal.

Allan Jacobs will be remembered as a family man with a deep sense of trust and obligation to his large family. He was an orator of ability. Zephaniah Cunningham writes, "The Jamaica Yearly Meeting of Friends has lost a champion. Allan Jacobs will be remembered for his Christian ministry."

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Women In the Society of Friends, Elizabeth Gray Vining. The Ward Lecture, 1955, given at Guilford College on Founders Day.

Elizabeth Gray Vining through this lecture, and Guilford College in calling her to give it, have made a contribution to Quaker women and all Friends, in catching up these historical pictures and weaving them into a fabric for today. Friends women throughout Quaker history have had opportunities of education and a place for service and responsibility not granted to other women. As she concludes her lecture, Elizabeth Vining asks, "Is the Quaker woman, then, any different than other women?" And she answers her question in the affirmative. The Quaker woman has a quiet quality of friendliness, open and sincere; she expresses in herself and inspires in others sincerity and an absence of competitiveness. But can we claim, after three centuries of training and association with our elders, only a "tentative claim to a few quiet virtues?"

"Unquestionably there is more.

Quakerism . . . is an inward religion . . . We realize our great good fortune in having been born or convinced into a religious fellowship which grants to each of us the dignity of our humanity, the freedom to be ourselves, to 'mind the Light,' . . . in her own way."

This Lecture, and other valuable ones in the series on Friends Leadership, International Affairs, the Bible and the Churches can be obtained without charge from Guilford College, North Carolina.

Jeanette Hadley

Aids to Daily Vacation Bible School

The many Friends who plan and work in vacation Bible Schools early in the summer may find help in the following list of materials, prepared by Olaf Hanson, Secretary of the Children's Department of the Five Years Meeting. The theme for the 1956 program is "Our Bible Heritage."

Nursery (3 year olds): *The 3's at Vacation Church School*, by Hemphill; \$.75.

Kindergarten (4 and 5 year olds): *Together in Our Church*, by Lyon; teacher's text, \$1.25; pupil's book, \$.25.

Primary (6, 7 and 8 year olds):

Our Bible, by McDowell; teacher's text, \$2.00; pupil's packet, \$.30.

Junior (9, 10 and 11 year olds): *Learning to Know the Old Testament*, by Smith; teacher's book, \$1.00; pupil's book, \$.40.

Junior High: *Book of the Ages* by Tilley; teacher's text, \$1.25; pupil's book, \$.40. *Our Living Book* by Flynt; teacher's text, \$2.25; pupil's book, \$.35.

Bible schools too small to be divided into these graded groups may want to use more broadly graded material:

For ages 4-8: *Bible Friends* by McCaw; teacher's book, \$1.25; pupil's packet, \$.25; *Learning to Know Jesus*, by Williamson and Rood; teacher's book, \$1.00; pupil's packet, \$.22.

For ages 9-13: *Bible Pioneers*, by Demaree; teacher's book, \$1.25; pupil's packet, \$.25; *Jesus, Friend of All*, by Ward; teacher's book, \$1.00; pupil's packet, \$.22.

Filmstrips on the conducting and administrating of Vacation Church Schools which may be borrowed from the Children's Department, 101 Quaker Hill Drive, Richmond, Indiana, are these: *Summertime Activities* (color), *Planning and Conducting the Vacation Church School*, and *It Can Happen in Summer*. These are loaned at a charge of fifty cents per filmstrip.

TIME TO LIVE

Winter is over . . .
The chilled gloom—
The darkened overcast
Are gone.

Stone-like, the streams
Stood motionless,
And then, as if stricken
By the hand of God,
The dancing streams
Are born . . .

It is time to be born;
It is time to live,
In the sheer white flame
Of love.
It is time
To build
Your life-long home,
And to come
Out of hiding.

It is time to live,
Beginning in the sweetness
Of love's bright flame.

Betty Wiggers

TOWARD THE STAR

The tree
Stands on tiptoe
To take
The distant star.
Her branches
Touch the heavens,
But the star
Is way too high.

"Too far," she cries,
"Too far;
I'll grow
And then
I'll reach
The sky,
And pluck the star
From Heaven."

Betty Wiggers

THE END OF A LONG JOURNEY

We have run so far
That we can run
No more;
And when at last
We stop for a breath,
We see the World.
Before us.

Betty Wiggers

A Balanced Look at the World

This article is the second of a series which the Board on Peace and Social Concerns has asked Landrum Bolling to prepare for The American Friend. He is a concerned friend, journalist, political economist, foreign correspondent, teacher and now director of the Earlham College Development program. He will give us a perspective on international affairs that will enable us to read our newspaper headlines with more understanding and to act with more intelligence as responsible citizens.

One of the great difficulties about the making (or discussion) of foreign policy, in every nation, is the tendency of people to see all problems in black or white terms, to label all other governments as either loyal friend or deadly foe, to treat other people's leaders as either heroes or scoundrels. This has been going on for a long time. It will likely continue. Those who want to be responsible citizens, who want to help create an informed public opinion which can promote constructive foreign policies, need to remind themselves of this very human weakness.

BLACK AND WHITE DISTINCTIONS

We should remember that many of the black-and-white distinctions we draw are based upon our own ignorance. Also, much of the confusion which overtakes us from time to time as we shift other peoples from the "good" to the "bad" category, or vice versa, comes out of our forgetting a basic truth: that man is both rational and emotional, both wise and foolish, both good and evil.

These are elementary thoughts to keep in mind in examining some of the crucial issues of international tension of our day and in assessing the internal political developments in other countries.

* * *

Colonialism. All "right-thinking" people are against colonialism. White Christian Europeans cannot expect to go on indefinitely as the rulers of millions of non-white subject peoples scattered around the globe. And it would be wrong if they could. Yet the end of colonialism is not a simple or easy matter. Not all colonial

administrators are ruthless exploiters. Not all nationalist leaders are honest, competent servants of their people. Not every proposal for immediate freedom for a colonial area makes sense — for the people directly involved or for the world.

Albert Schweitzer once shocked some of us in an essay he wrote on this question. He pointed out that to give immediate self-government to some peoples in some parts of the world would produce not freedom and justice and a better life—but simply a shift of power to cruel and ignorant local leaders, who would carry out a more vicious exploitation of the population than had been known in generations. He went on to challenge the Christian conscience of Europeans and Americans to speed up the work of carrying the highest moral, ethical and spiritual values into the dark areas of the earth so that the people would be truly prepared for the responsibilities of freedom. Some would of course brush this point of view aside as a latter-day version of Kipling's "White Man's Burden." But no reasonable person can really brush aside the judgment of a Schweitzer who has given his life to the service of primitive people in an underdeveloped part of the world.

The troubles in various areas of the colonial world should arouse in thoughtful and sensitive people a sense of profound compassion for both sides. Among American Christians, and particularly among Quakers, there is an overwhelming sympathy for the Brown and Black and Yellow peoples who have so long resented their White overlords. To them belongs the status of freedom and equality.

PATIENCE AND GOOD WILL

But the working out of freedom takes enormous patience and good will on both sides. Understandably, the colonial peoples do not have much patience left by now, and sometimes there seems to be precious little good will on either side. Someday the struggle, violent or orderly, will end. Even before then there is an enormous work of reconciliation to do. Those who would be truly peace-makers need concern themselves not only with

the speeding of freedom for subject people (and this is their concern) but also with the spiritual and technical preparation of colonial peoples for their emerging responsibilities and with the binding up of spiritual and psychological wounds of the struggle.

* * *

Foreign Aid. Some see American economic aid to other countries as a foolish "give-away." Others see it as cynical effort to buy military allies. The Communists have consistently denounced it as a new form of imperialism. They call it an attempt to fasten political and military control on weak countries through taking advantage of their poverty and at the same time an attempt to stimulate our own economy and get rid of our surpluses.

IS AID GOOD OR BAD?

On the other hand, many supporters of the State Department defend our foreign aid program as a wise and unselfish enterprise by which the United States is effectively helping backward countries to advance and all free countries to protect themselves against communist revolution at home and possible communist aggression from abroad.

The truth is that all of these analyses are at least partly false. The United States has not been always tactful or sensible or economical in the way it has passed out funds to foreign governments. There has been some waste and corruption. But at the same time much of the money has been intelligently spent and has done enormous good. Some of the administrators and technical advisers we have sent out have been men of poor judgment, doubtful morals and little real social concern. We have in some instances aroused resentment by our charity. In other cases we have sent out men and women who have had a sense of concern and commitment, who have possessed skill and sensitivity, and who have served the causes of peace and human progress in a thrilling and meaningful way.

The point is that there is need for a serious reappraisal of the foreign aid program. It has not been wholly good. It is certainly not wholly bad. In some form or other it will be needed for a good many years to come — if the United States is to concern itself seriously with the continuing problems of peace and economic and social development.

(Continued on page 139)

The Sunday School Lesson

Prepared by Harold Smuck

May 27

Sharing the Gospel with the World

Acts 12:25 through 15:35

We build our lives on loyalty, a few minor loyalties here, a few greater ones there, and somewhere a supreme one. We are loyal to our clubs, to our families, to our friends, to our employers or employees, to our country, to mankind, to God.

It is easy to see that some of our loyalties will take precedence over others. But our lives are never truly ordered and therefore never truly happy until our loyalties are so sorted and arranged that one stands supreme. Every good life is built around one unlimited allegiance.

Now an unlimited allegiance is truly and completely *unlimited*. Not only does it make unlimited claims; it has unlimited application and at least the possibility of unlimited appeal. Nothing can be unlimited in only certain directions. A Christian's loyalty is of this unlimited kind.

The earliest Christians, as we know, looked upon themselves as good Jews. Their co-religionists looked upon them as bad Jews. Nobody doubted that they were Jews. But the Jewish faith was the faith of a particular people. And any converts were expected to embrace not only the faith but also a particular cultural and racial community. The Christians quite naturally expected their converts to become Jews and to accept the Jewish Messiah. In fact their first preaching was simply to their fellow Jews, to persuade them to accept Jesus.

But these Christians soon discovered that their unlimited loyalty to God, the Father of their Lord Jesus, could not be limited to any particular people. We have seen how Philip could not deny an Ethiopian who was interested in the Messiah; and how Peter could not withhold the good news of Jesus from a Roman army officer who wanted to hear it.

In today's lesson we see the world-mindedness of the gospel being pushed another inevitable step. The church commissioned Barnabas and Saul to go on a mission. Wherever they stopped, their first

contacts were naturally with their fellow Jews at the synagogue. When non-Jewish inquirers responded with joy to the message of the love of God, the Jews were enraged with jealousy. Then came a critical step: the missionaries, when repulsed by their fellows, turned directly to the Gentiles. And they began to admit them to the church without their becoming Jews first!

The whole question finally reached a council of apostles and elders in Jerusalem, where it was decided that Christ was greater than Israel. The love of God was not limited to working through one nation or one ritual or one creed. Do we today accept the wisdom of this council? Do we follow it in practice?

Questions: Does your Meeting know anything good enough to tell the whole world? What kinds of people are, in effect, prevented from experiencing this good news in your midst? What other religious groups know as much about this good news as you know?

June 3

Claiming the Cities for Christ

Acts 15:36 through 18:22

In the brief paragraphs printed for this lesson there are three instances of divine direction for Paul and his fellow missionaries. They were "forbidden by the Holy Spirit" to work in the province of Asia. The "Spirit of Jesus did not allow them" to go to Bithynia but sent them another way to the sea, where a "vision" directed Paul to go on to Macedonia — the first Christian penetration of Europe. In the vast commercial center of Corinth Paul met serious discouragement, but was encouraged by a "vision" and so stayed a year and a half.

Does God really guide the efforts of men and women? Is there any sense in which he really directs the corporate efforts of Christians to do his will? Such a brilliant man as Paul believed that God *did* so guide. And such a polished writer as Luke records without a quibble the seeing of visions and the direction of the Spirit.

We do not recognize the guidance of God in the affairs of men—in our own affairs—because we are prone to recognize only what we weigh or measure or build or buy or sell.

Sometimes we recognize honor or love or courage. We have seen these traits in those we know, and we have felt stirrings of them within ourselves. When will we see that *these* are the beginnings of divine direction in our lives? When will we press farther and learn to recognize his guidance in the more specific decisions which we make, and which in turn make us?

We are afraid that "visions" are some psychiatric phenomenon to be found in an unbalanced mind. But who has not climbed a mountain or stood by the sea or looked up from a moving book and seen a vision? A vision of what his life might be; a glimpse of truth by which to make a difficult decision; an "inspiration" to unselfish service.

We don't know what the "Holy Spirit" is but a word in the mouth of the minister, an article in the creeds of the theologically minded. But who can spend a quiet half hour with the gospels and not feel the "Spirit of Jesus" (to use Luke's term) tugging at his life like the pull of the magnetic pole on the compass needle?

We eat three times a day. It is no wonder that we recognize food when we come near it. If we sought as often and as persistently to discover the direction of God in our affairs we would more readily see visions and feel the unmistakable pull of his Spirit on our lives.

Questions: Why do we so seldom think of praying about important decisions? How are decisions reached in your Monthly Meeting? In the Sunday School class or in a committee. How may a problem be clarified by the very effort to "go over it" with God?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

A Look at the World •

(Continued from page 138)

Ways should be found to put foreign aid on more of a self-respecting, self-help, repayable loan basis, and to substitute trade for loans and gifts. Ways should be found to encourage private American investors to put more of their funds into such efforts. These things are needed not to achieve selfish profits for rich Americans, but so that the receiving nations may have some sense of realism and independence and self-respect in their relations with other countries.

Landrum Bolling

Friendly Life = Far and Near

The Friends Mission in Alaska (California Yearly Meeting) recently suffered a tragedy in the crash of the Mission plane in which the pilot and the Seliwik Friends pastor were killed. The pilot was a Bible Training School student who had left his job with a commercial air passenger company to study in the Training School. Both men, who are native Esquimo, leave widows and families.

* * *

Robert and Lyra Dann of Corvallis, Oregon, have accepted a one year appointment under the American Section of the Friends World Committee to work with Friends in Honolulu, Hawaii. They will help to carry forward the work that has been established there by Gilbert and Minnie Bowles and other Friends. Robert Dann retires this year from the University of Oregon after many years of service there.

* * *

Ohio Yearly Meeting (Damascus) will hold a three day "Men in Missions" Convention May 18-20, at the Canton First Friends Church in Ohio. Leaders will be Dr. Oswald J. Smith of Toronto, Canada; Ezra DeVol, Ohio Yearly Meeting's medical missionary in India; Harold Wyandt, pastor of Bellefontaine (Ohio) Friends Church as well as a number of musicians who will bring messages in song.

* * *

Robert Cuba Jones, a Friend of Mexico City, is co-director of the Roosevelt University Summer Study in Mexico, a program held from July 9 to August 1 to give intensive work in Spanish and a study of Mexican culture and literature. Headquarters for the Summer Study will be the residence of Robert and Inga Jones, Villa Jones, Chilpancingo 23, Mexico 11, D.F., which is also one of the centers for Friends work in Mexico City.

* * *

George E. Otto and Morris Milgram were the recipients of the Philadelphia Fellowship Commission's 1955 Fellowship Award. They are the builders of Concord Park and Greenbelt Knoll homes, new housing projects available to all people regardless of race. George Otto is co-chairman of the Friends Social Order Committee, and Friends have had great interest in the housing projects.

* * *

Donald Messenger, who had been serving with the American Friends Service Committee on its Information staff since November, 1955, died of a heart attack on March 12 in Philadelphia. Much of the news concerning the Service Com-

mittee appearing in this journal in the past few months had been written by him.

* * *

Yokefellow House at 228 College Ave. in Richmond, Indiana, is becoming a live center for the movement inspired by the work of Elton Trueblood among lay people of several Christian churches. At their recent annual conference at Earlham College, Bewley Warrick, a Richmond Friend and physician, was among those added to the Board. The Yokefellows will meet again next year at Earlham on April 27.

* * *

The Quaker Quill, newsheet of the Greensboro Meeting in North Carolina, lists the occupations of its members in its April issue in an effort to acquaint the members of the Meeting with each other. The list extends from Airlines to Trucking, with emphasis on the fields of Building, Food, Government, Merchandising and Teaching. O. Herschel Folger is minister of the Meeting. *The Quaker Quill* also carried a picture of the contemplated new Meetinghouse of the Greensboro Meeting.

* * *

Paul D. Sturge, who succeeded Carl Heath as general secretary of the Friends Service Council (London) in May, 1935, is to retire next October. He will be succeeded by William Barton, who has worked with the International Voluntary Service for Peace, as warden of the Beacon Guild Educational Settlement, and most recently, together with Friedel Barton, at the Vienna Quaker House. William Barton was born in Canada in 1915, and is a graduate of Trinity College, Cambridge.

* * *

Dorothy M. Steere, Clarence E. Pickett and George C. Hardin of Philadelphia Yearly Meeting travelled to Montgomery, Alabama, April 13 on a mission of love and good will. The concern for such a journey developed during the sessions of Philadelphia Yearly Meeting, and the group expected to proceed as ways opened under the leading of the Spirit. The Rev. Martin Luther King and Mayor Gale of Montgomery had both earlier expressed in telephone conversations their willingness to meet with Friends, and the delegation was expected to call on the leaders of both sides in the current dispute.

* * *

"World Around Press" is the successor to "Worldover Press," the information service on world affairs laid down when its Editor, Devere Allen, a Friend, died

suddenly last summer. The editor of the new publication is Lisa Sergio and on the editorial board are Marie H. Allen (former co-editor with her husband of *Worldover Press*), Landrum Bolling, Dorothy Canfield Fisher, Arthur Fletcher, Quincy Howe, A. William Loos, Chester Rick, Eleanor Roosevelt and Clarence Senior. *The American Friend*, which was a subscriber to *Worldover Press*, will use the services of *World Around Press*.

* * *

Two family conferences will be sponsored this summer for the fourth year by the Des Moines Regional Office of the American Friends Service Committee at Danebod, near Tyler, Minnesota. Twenty families, with children, may attend each conference. Dates are August 12 until August 18, and August 20 until August 26. Leadership at these vacation conferences will include W. Burnet and Esther Easton Jr. of Park College, Cecil E. Hinshaw, Mulford Sibley of the University of Minnesota and Leonore Goodenow of Scattergood School. Interested families may apply to the A.F.S.C., 4211 Grand Ave., Des Moines, Iowa.

* * *

Paul Baker, pastor of the Friends Church in Capay Rancho, California, and his wife Peggy have started a Christian book club for children in an attempt to provide religious reading material for young people. The Bakers have four children, ranging from 4 months to 9 years in age, and began the book club as a venture of faith in an attempt to direct their oldest child's avid reading. They attempt to keep their selections inexpensive, and choose materials from such companies as Zondervan, Moody, Eerdmans which publish evangelical Christian material.

* * *

Friends have been involved in past years in at least two interdenominational conferences on Missions which they wish to recommend this year. The Lake Geneva School of Missions, which several Chicago Friends women have attended, will meet August 5 to 12 at Conference Point, Williams Bay, Wisconsin, with emphasis this year on Southeast Asia. The Interdenominational Missionary Conference formerly held at Boulder, Colorado, will be held at Estes Park, this year, June 24-30. Among the leaders will be Errol Elliott, who will teach two courses in Bible.

* * *

Emma Cadbury plans a visit to Friends in Vienna, Austria again this summer, where she will renew friendships from her former years of work there. Before

leaving in May, she expects to participate in a weekend conference to be held at Woolman Hill, Deerfield, Mass., for the members of the Wider Quaker Fellowship of the New England area, plus nearby Friends. Theme of the conference is "Nurture of the Spiritual Life," and leaders will be Alexander C. Purdy, Howard H. Brinton, Mildred Young, George Selleck and Cornelius Kruse. Emma Cadbury has long been associated with the Wider Quaker Fellowship, an informal organization of the friends of the Friends.

* * *

The Friends Historical Association will visit old Quaker homes and neighborhoods just before its Spring Meeting on May 19. The old settlement at Fallsington and the recreated home of William Penn at Pennsbury in Pennsylvania will be visited in the morning. Quaker homes in the Princeton, New Jersey, neighborhood will be visited in the afternoon before the meeting at Stony Brook Meetinghouse at 4:00. This will be the first meeting of the Friends Historical Association chaired by Thomas E. Drake, librarian of Haverford College, who has succeeded Henry J. Cadbury as president.

* * *

Members of the faculty at the Pendle Hill Summer School will include Preston T. Roberts Jr. of the Chicago Theological Seminary, Kenneth Carrol of Southern Methodist University at Dallas, and J. Floyd Moore, Assistant Professor of Religion at Guilford College, in addition to regular Pendle Hill faculty members Gilbert Kilpack and Dan Wilson. Special lectures will be given by Dorothy Day of the Catholic Worker, Maurice Friedman of Sarah Lawrence College and Douglas Auchincloss of *Time* Magazine staff. The summer term is held from June 29 to July 27. Pendle Hill's address is Wallingford, Pennsylvania.

* * *

E. Raymond Wilson, together with Miriam and Lee Wilson, will sail for Japan from San Francisco on June 29. He will return to Washington and the Friends Committee on National Legislation in June, 1957, after a year as Quaker International Affairs Representative for the American Friends Service Committee with headquarters at the Friends Center in Tokyo. This is Raymond Wilson's "sabbatical" after twenty-five years of work with the two Committees—the F.C.N.L. and the A.F.S.C. In his absence, Wilmer A. Cooper will be Acting Executive Secretary for the F.C.N.L. Edward F. Snyder continues as Legislative Secretary and Warren Griffiths, on leave from Wilmington College, will be Associate Secretary.

* * *

Friends expected to participate in the fourth Quaker Leadership Summer

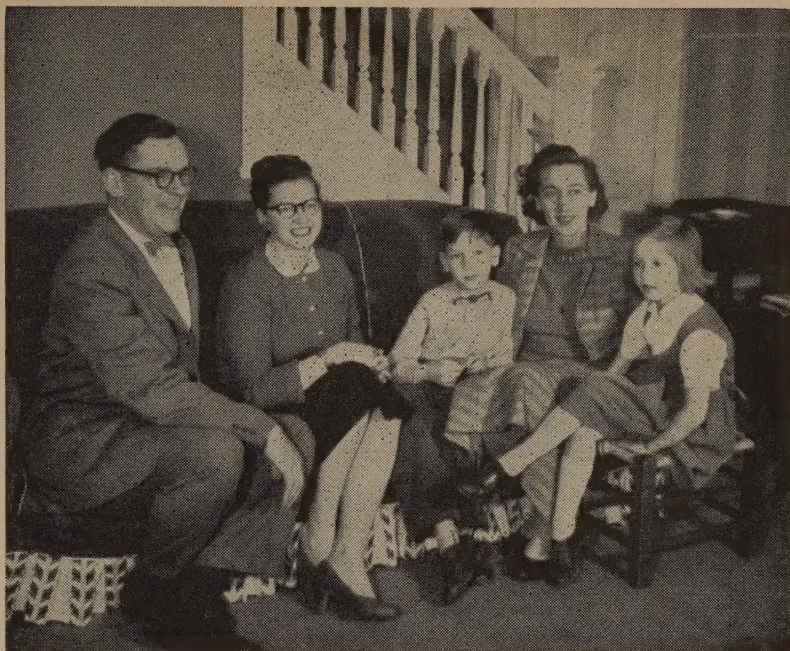


Photo by Robert Terrell

Modern Day Quaker Intervisitation

Brenda Bailey, wife of Sydney Bailey and hostess at Quaker House in New York, where she and her husband work in the Quaker Program at the United Nations, has spent two and a half weeks traveling among Friends in the mid-west. Making her visit possible were James and Harriet Terrell of New Vienna, Ohio, who cared for the two Bailey children along with their own three children during Brenda Bailey's travels. Pictured above, to the left, are James and Harriet Terrell, to the right, Brenda Bailey and her two children. Brenda Bailey visited Meetings at Dayton, Harveysburg, Leesburg and Wilmington, Ohio; Pendleton, Fairmount, Plainfield, Richmond, Spiceland, Bloomington and Salem, Indiana; St. Louis, Missouri; and Urbana-Champaign, Illinois. As she travelled she spoke of her experiences at Quaker House in New York, and also learned about midwestern American Friends. Her children were introduced to American farm life while staying with the Terrells. Brenda and Sydney Bailey are members of Wansworth Friends Meeting in London. Her visit was under the care of the Friends World Committee.

Study Tour this year include Ian A. Hyde of England, Alice Michener of Earlham College. Martin and Anna Vesenska of Woodbury, N. J., Richard P. Newby of Minneapolis, Minn., Mary Ellen Hamilton of Scattergood School, Iowa, Barbara Sowersby of Detroit, Michigan, and Mary F. Bogue of Bradenton, Florida. The program includes Friends General Conference at Cape May, New Jersey, Pendle Hill Summer School, a visit to the Quaker Program at the United Nations, the work of Friends in Washington, and three days in Richmond, Ind., studying the services of the Five Years Meeting. The Summer Study Tour is administered by the Friends World Committee.

* * *

Percy M. Thomas, minister of Plainfield Friends Meeting in Indiana is resigning that position after 8 years of service. He has served in a number of places, the most recent of which before coming to the Five Years Meeting offices in 1942 was a pastorate at Des Moines, Iowa. He left the Friends Central offices in 1946 to take the pastorate at Plainfield. During his service there, a

splendid new addition has been built to the Western Yearly Meeting-house property. Percy Thomas hopes to continue to serve among Friends, but in a less strenuous pastoral position than that of the rapidly growing community of Plainfield.

* * *

Milton and Freda Hadley of Freeport, Maine, have returned from a trip that took them through four Yearly Meetings—Kansas, California, Nebraska and Iowa. One or both of them spoke at sixteen meetings of Friends during their travels. The Presidents of the Yearly Meeting women's groups, Ruth Roe of Kansas, Mildred Votaw of California, Blanche Allen of Nebraska and Frances Norman of Iowa, planned the itinerary for Freda Hadley, who is President of the United Society of Friends Women. Milton Hadley is Field Secretary for New England Yearly Meeting. Highlights of their visit were trips to the four Friends Indian centers in Oklahoma, a gathering of 300 women from the three quarterly meetings around Whittier, California, and the Spring Conference of the Women's Missionary Union in Iowa.

Friendly Fellowship

GOLDSBORO, NORTH CAROLINA—In February the Christian Educational Committee of Contentnea Quarter sponsored a Teacher Training course held in Goldsboro Meetinghouse. Leaders were Mary Edith Henshaw, Ruth Day and Margaret Ann Choate. There was an average attendance of 84 with an enrollment of a little over one hundred.

Our Meeting was favored by having Victor Murchison, pastor of Winston-Salem Meeting, with us in special evangelistic services March 11-18. His messages were inspiring and soul searching. A week of prayer preceded the services. At the conclusion of the March 17 service, the Monthly Meeting Clerk, Esther Cox Irby, presented a silver pitcher to our pastor and wife, Frank and Myra Long, honoring their 46th wedding anniversary.

We were happy to have a number of Guilford College students in attendance for the morning meeting for worship April 8. Bob Casteevens introduced the members of the group and presided over their part of the worship period. Kenneth Wood gave an inspiring message. Special music was rendered by Ann Rollins, soloist, with Edith Pate at the organ. Shirley Rice and Mai Fu assisted with choir music.

At the present time funds are being raised for the building of a new Educational Building in the future.

Eunice Pate

* * *

FRIENDSVILLE, TENNESSEE — Friendsville Friends have been on the move again as a result of the concern of some of our high school boys. Each class of the Sunday School had a separate room and all were excellent except for the boys' room. They met in the basement with the furnace and its noise, pipes and the soot of the furnace but none of its heat. To say the least it was very uncomfortable and not at all conducive to gaining spiritual truths. One of the boys brought the concern to Monthly Meeting and they acted. Within a few weeks the basement was transformed into a knotty pine room about 8 by 22 feet. Lyle Love, the pastor, has also installed a loud speaker in the basement so that mothers may hear the service in the basement if their babies get too fussy.

Our Meeting has just closed a pre-Easter revival with Paul and Madeline Todd of Marion, Indiana, as the workers. The meeting had a profound effect on our Church and Friendsville Academy. It was the kind of revival that strengthens and encourages pastor, evangelists and members. A high point of the meeting was the evening the Junior High and High School age boys of the Academy lined the altar as each accepted Christ as his Saviour. On Saturday evening

before Easter we were led in our thinking of the places Jesus served as Madeline Todd sang "I Walked Today Where Jesus Walked." Following the solo, Paul Todd showed pictures which he had taken on a tour through the Holy Lands. Gethsemane, Calvary and Joseph's tomb meant more when we could see the Garden with the gnarled olive trees, the lonely hill that looks like a skull and the empty tomb. All this made Easter mean more to us and glad for an ever-living and reigning Christ.

Ruth Boring

* * *

HIGH POINT, NORTH CAROLINA. — High Point Friends are maintaining a keen interest to all that pertains to our new building. The present buildings on main street have been auctioned and we expect to be in our new home sometime in May.

Monthly Meetings have been well attended, the last one numbering 107. From the pastor's annual class on the meaning of church membership, five boys became active members. The Young People's groups have been making plans for furnishing their new quarters. The daily Vacation Bible School has been announced, and will now enjoy adequate quarters.

Alice Paige White

* * *

OSKALOOSA, IOWA—"Women of Prayer" was the theme for the annual conference of the Women's Missionary Union of Iowa Yearly Meeting, held April 10 at William Penn College. More than 300 women attended. Guest speaker was Freda Hadley of Freeport, Maine, who is

president of the national United Society of Friends Women. Freda and Milton Hadley have been travelling across the country, visiting Friends. They are former William Penn College faculty members, having served there in the 1920's.

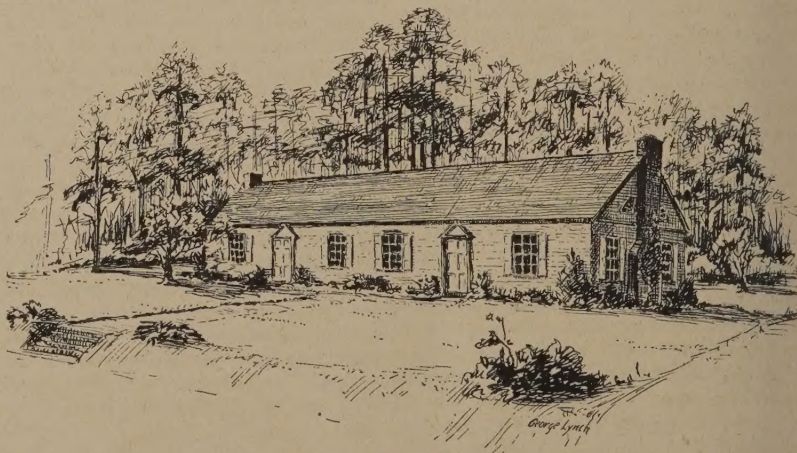
Frances Norman of Ames, is state president; Edith Ver Steegh, of Oskaloosa, is state secretary. Charlotte Scott of the College led the devotional period. Seminars were conducted by the secretaries of the various departments: Leah Cook of Earlham, Christian Service; Bertha Van Zuuk of Oskaloosa, literature; Mildred McDowell of Grinnell, stewardship; Elsa Abram of LeGrand, children's activities; Iola Cadwallader of Oskaloosa, peace and Christian social concerns.

Noel Palmer of Jamaica, who is attending Penn College on a scholarship, given by the Quaker women of Iowa, gave devotions at the afternoon program. A play, "The Power behind Our Missionaries," written by Lovella Dillavou of Oskaloosa, was presented. "Echoes from Jamaica" were given by Hester Parsons of Marshalltown, who recently visited the Friends work there. Over \$200 was collected for the work of the Friends Bible Institute in Kenya, East Africa.

Maxine Ball

A.F.S.C. Lays Down Work in Jordan

The American Friends Service Committee is laying down its social and technical assistance work in Jordan for the present. At the same time as it made this decision, the Board of Directors rec-



Elbert Russell Memorial Meetinghouse

Construction on the Meetinghouse to be erected in Durham, North Carolina, in memory of Elbert Russell, began in February, and it is expected that the building will be finished in June. The dedication service is set for September 23, with Douglas V. Steere of Haverford College present for the occasion. Durham Monthly Meeting had its beginnings in a small group brought together in 1943 by Elbert Russell when he was serving as dean of the Divinity School at Duke University. Elbert Russell as minister, teacher, historian and Quaker scholar was widely known among Friends. He gave the Johnson Memorial Lecture, "Friends at Mid-Century," at the 1950 Five Years Meeting of Friends. The office of the Board on Peace and Social Concerns in the Central Offices of the Five Years Meeting in Richmond, Indiana, has been furnished by his family and St. Petersburg Friends in his memory.

commended that the A.F.S.C. continue to be represented in the Arab Middle East. It now has a program among Arabs in Israel, and the present work includes selecting and assisting Arab youth to attend voluntary work camps and seminars in Europe and overseeing allocation of material aids from the A.F.S.C. to various Arab countries.

The Committee is seeking someone to send to an Arab country to further its present work and to explore possibilities that may open, such as students work in Lebanon.

The Board expressed the desire that an open mind be maintained to the possibility of later undertaking some new work in Jordan.

The decision to lay down the present social and technical assistance work followed full reporting at the Board meeting in Philadelphia by Paul B. Johnson, director of the Jordan project since its beginning in 1953. Several considerations entered into the decision. One of these was the unsettled state of Jordan, as exemplified in the January riots when the buildings, livestock, terraces and other demonstrations at the A.F.S.C. projects were destroyed. Another is the fact that the next stage of the work, the involvement of the Jordanian government or some other indigenous organization leading to eventual take-over from the A.F.S.C., was being closely approached but could not be entered into without considerable development. Well-informed Jordanian friends of the Quaker project have advised against resuming village work now during the present political unrest. Another factor is the intention of the International Cooperative Administration to carry out a nation-wide village development program in Jordan on a large scale.

The Jordan program reached effectively about one-third of the landowners in its area of five villages. The selflessness and helpfulness of the Arab personnel in the project has made a lasting impression on the villagers. In the government, the work was well and favorably known. The work also continued to make clear the non-partisan approach of Friends and in this continued and deepened the effect of A.F.S.C. work in Gaza in 1949-50 when the A.F.S.C. distributed U. N. relief to Palestinian refugees.

BIRTHS

BARLOW—To Earle and Rita Barlow of Happy Grove School, Jamaica, a daughter, Lisa Browning, on March 6.

MOORE—To Tom and Barbara Elliott Moore of Muncie, Indiana, a son, Steven Michael, on March 31.

PATERSON—To Keith and Charlene Paterson of Friendsville, Tennessee, a son, Philip Houstin, on March 18.

ZOOK—To Jerry and Jackie Currie Zook of Muncie, Indiana, a son, Gary Lee, on March 18.

MARRIAGE

MANSOOR-MANSUR—May Mansur, daughter of Dr. and Mrs. Ellen Jiries Mansur of Ramallah, Jordan, to Isa Mansoor of Dalton, Georgia, at the Ramallah Friends Meetinghouse on September 25, 1955, with Graham Leonard, Delbert Reynolds and Farid Tabri officiating.

ROWLAND-LINDAMOOD—Mona C. Lindamood, daughter of the late William Nixon and Mary Jane Card of West Newton, Indiana, now of Santa Ana, California, to Calvin M. Rowland of Santa Ana, on Apr. 12, at Whittier, California, Robert E. Cope officiating.

DEATHS

CHENOWETH—Lydia Ann Cox Chenoweth, on March 27, at the home of her daughter, Esther Bradley, in Redfield, South Dakota, aged eighty-six. She was a lifelong member of Jericho Friends Meeting in Indiana. Surviving are two daughters, Esther Bradley and Ethelyn Miller of Winchester, Ind.; a son, Carl of Union City, Ind.; two brothers, William and Henry O. Cox; and one sister, Mrs. James Chenoweth, all of Winchester. Services were conducted by Ethel Jackson of Jericho Meeting.

MACOMBER—Alice Allen Macomber, on April 2, in her seventy-eighth year. She was a birthright member of Westport Monthly Meeting at Central Village, Mass. She was for many years an overseer of that meeting. She was a Sunday School teacher during all her adult life and was interested in and furthered every phase of meeting activity. She was the instigator and most ardent worker in the building of the Friends Community House. She was a public school teacher for thirty-four years and was keenly alive to all the needs of her pupils. Surviving are four sisters, Hattie, Mabel and Marianna Macomber and Sophia Hawkes; a nephew and three nieces. Funeral services were held by the pastor, George Jones Jr.

WANTED: Nurse, Program Director and counselors for boys for a coed camp in New Jersey. If interested, write—

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 841 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister, Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins, Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor, Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister. Herbert Watson, clerk.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 106th Street. Lorthof Heusel, Minister, 10729 Maplewood Avenue, Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.: First-day School at 9:45 a.m. Clerk: Jennie H. Porter, 8090 Cornell Road, Sharonville, Ohio; Phone (Cint) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 a.m. and 7:30 p.m. C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors, Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon. Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Herbert E. Bowles, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at First Congregational Church, 1516 North Delaware, 9:15 - 10:15 a.m.—"Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister; Joseph A. Vlakamp, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 8th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Cy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BE1mont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Hicks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 8th St. bus. L. Merle Green, minister, FI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church. University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 8:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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